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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—**JOEL.**

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UNEASINESS OF THE NATIONS OF THE EARTH—ITS CAUSES.

There has, perhaps, been no time in the records of history, when the nations of the earth have been seemingly labouring under feelings of greater fear and apprehension than the present; and, likewise, no time when they really had stronger and juster causes to do so. It is true that in every age of the world the human family have been more or less disturbed by continual and grievous wars, engendered mostly through jealousy and an unlawful ambition and desire for power, and that the numerous evils resulting therefrom have always afflicted mankind; yet, apart from the wars which were brought as judgments upon the people of God in early ages for direct violations of his commandments, we know of but few that were so characteristically chastisements of the Almighty, as those which are now wasting away the nations of the earth. Of this, some of the nations appear to be conscious, as we can convince ourselves by reading the proclamations of the Presidents of the two American Confederacies, and the prayers of the chaplains of the respective armies, each calling upon God to remove from among them the evils which they have brought upon themselves, through transgression. Whether this acknowledgment is sincere, or whether it is merely formal, we do not pretend to judge: at all events,

it is expressed, and stands now as a matter of history.

The predictions of Jesus and of the ancient Prophets in relation to the last days, though almost entirely misunderstood by mankind, have been, of late years, so often sounded in their ears, and declared by the Elders of the Church of Jesus Christ of Latter-day Saints to refer to their present condition, that notwithstanding their unwillingness to believe the words of those Elders, they have been forced to see and acknowledge that the signs of the fulfilment of some of those prophecies are now quite unmistakeable. But, although the signs have been so plain in their appearance, and the prophecies referred to are being fulfilled to the letter, mankind obstinately persist in refusing to give credence to the message of warning and mercy which, by the command of the Lord, has so long been proclaimed in their midst. God has set his seal, as it were, to the testimony of his servants, and has given to the world such grand, striking, and fearful proofs of the truth of their words that all are left without excuse, and none who are honest and will reflect with candour upon the evidences presented, can fail to be convinced that God has in this age again spoken to the inhabitants of the earth, and revealed the doom of the nations, unless they repent.

But one of the greatest causes, perhaps, for the feeling of uneasiness which disturbs the nations at the present time, may be found in the fact that another power is rising in the earth, which, seemingly, has none of the fears with which they are troubled, and which, from the day of its establishment up to the present time, has not failed to point out to their notice the signs of the times and the fulfilment of prophecy, raising a warning voice to the whole earth, and predicting the coming of great and important events. That power, unlike all other rising powers, has grown and increased without courting the favour of surrounding nations, and, although small and comparatively weak, it has boldly and energetically sent forth warnings to them to refrain from their evil ways, that they might avoid the judgments that shall inevitably overtake them if they do not repent.

These constant and repeated warnings, though they have been unheeded as to their particular object, and consequently have failed to be of that benefit to the nations which was their design—viz., to enable them to avert the evils and dangers which they have experienced, and which still await them—have, nevertheless, not been without effect.

Statesmen and men of influence in many nations have watched the growth and development of that power, and occasionally alluded to its progress in public; and although, in consideration of political motives, these allusions have generally been of a sarcastic nature, yet they exhibited a feeling of uneasiness in regard to the future increase of that power which betrayed the importance they attached to its development. And for this they had good reason. They could see that union, the great principle of ultimate success, was the foundation of its operations, and that, as it increased, this principle of union was strengthened and developed also; while they observed and realized that the contrary was the case with many of their respective governments, and that, as that power increased in numerical force and geographical importance, they decreased in that grand secret of power and prosperity—Union. It is this, more than any other reason, which causes them to be so suspicious and jealous of the poli-

tical growth and increasing influence of the Latter-day Saints, and were it not that God himself has caused that power to be established, and decreed that it should eventually rule and bear sway over all other kingdoms, the combined efforts and repeated endeavours of its opposers would have swept it off the face of the earth long ago.

Had this kingdom no other importance in the eyes of the ruling powers of the earth than a political one, we question very much whether they would stop to notice its establishment and watch its progress with the same degree of anxiety that they have manifested heretofore; but the object of this kingdom being to introduce principles which are calculated to free mankind from the traditions imbibed by former and present generations in relation to the government of God, as well as that of man, they fear the consequences of the adoption of such a system by their subjects, as it would strike at the root of their institutions, political and religious. Thus, the nations have been, and are now, engaged in a temporal and spiritual warfare against the onward progress of this power.

Among the arguments brought forward by the world to substantiate their objections to the belief entertained by the Latter-day Saints, that the coming of the Son of Man is nigh, is the one stating that war, famine, pestilence, and all the evils with which the human family are now afflicted, have existed time out of mind, and that consequently there are no greater reasons to consider these signs as precursors of his advent now, than there were in generations past. This shows the great darkness into which mankind have fallen, and is only an additional proof that they do not understand "the signs of the times." The Prophets have declared that in the last days the Kingdom of God should be established upon the earth on a sure and everlasting foundation, with power to sustain itself among the children of men and overcome all the opposition it might encounter. This kingdom was to be established prior to the second Advent of Jesus; it was to be the work of God, and not the development of any conception of man; and as the "signs" spoken of by the Saviour were to precede his coming, so were the wars,

famines, pestilences, &c., which were to afflict the nations, weaken their power, and destroy their greatness, to be so numerous and of such magnitude while this kingdom was being built up, that they could not fail to be noticed by honest, intelligent observers, as "signs" preceding some great and important event, or the ushering in of some new era upon earth. Now, we have not heard since the days of Jesus, and since those signs have made their appearance, that such a kingdom has been established—we mean the literal kingdom to which Jesus alluded. No one has come forth to declare with power and authority that God had once more restored the keys of his kingdom to man, and endowed him with wisdom and knowledge to enable him to establish it in a manner that it could be no more overthrown, until the Prophet Joseph Smith made his appearance and brought forth the revelations upon which the present kingdom to which we have alluded is established. This, unquestionably, proves that the time to which Jesus alluded could not have transpired previous to the appearance of the Prophet

Joseph; and, also, that whenever this kingdom should be proclaimed to the inhabitants of the earth, under the circumstances that Jesus pointed out, this was to be a sure sign to his disciples that his coming was nigh at hand.

This is another reason which causes the king on his throne to fear, and the great men of all nations to wonder; for, although they, apparently, have looked upon that power contemptuously and regarded its pretensions as the aspirations of an impostor at the head of a deluded people, yet they have not failed to trace its onward march and the circumstances under which it was established and has been developed—hence their fears and anxieties.

In short, we can see that a restless and uneasy feeling is being manifested the world over, and that the inhabitants of the earth are groaning under the weight of the afflictions which exist in their midst, and we feel like lifting unto them the warning voice, that they may repent of their sins and avoid the judgments which are hanging over the nations, and secure unto themselves a resting-place among the Saints of God.

“WHAT'S IN A WORD?”

A great deal. More, probably, than you are aware. It is like a seed cast into the soil, and will bring forth much fruit, for good or evil. It may be the germ of many virtues and excellencies, or of numerous vices and weaknesses. It may lay the foundation of a noble and exalted, or a vicious and depraved character. As the grain of wheat, or the seed of the thistle, when once planted and left to its own natural development, will continue to grow and mature and, by its own reproducing qualities, continually increase, until it results in a rich and smiling harvest of grain, or a useless and dreary waste of weeds—so a single word, taking root in the mind, may, on the same principle, produce a rich harvest of virtues, or a gloomy record of crimes, whose increase may only be measured by the limits of eternity itself. Truly,

“Trifles lighter than straws are levers in the building up of character.”

Who has not seen and felt the influence of a word? How often has it decided, for good or for evil, the character

of a lifetime. How often has a hasty or unkind word for ever sealed the little lips that were longing to pour forth the feelings of a tender heart, swelling with its childhood's griefs, into a parent's ear, and caused the youthful sufferer to turn away with trembling lips and tearful eyes, perhaps never more to feel that perfect confidence which one kind word and sympathizing tone would have for ever secured. How frequently has a bitter word driven erring souls to recklessness and despair, when a kind one would have snatched them from degradation and misery and restored them to virtue and happiness. In how many instances has character been ruined, suspicion awakened, and the peace of families destroyed by the slightest whisper. How often has it engendered life-long hate in the bosoms of those who, but for that fatal word, would have been our earnest friends. How many loving hearts have been separated, and their peace for ever destroyed; and how many families have been broken up and their members alienated from each other, through the

influence of one harsh and thoughtless word.

Parents, if you value the future prosperity, usefulness, and happiness of your children, let all your words before them be characterised by purity and kindness; shield them from the foul, polluting breath of corruption, whether from professed friend or open foe, as you would from the poisonous and withering

blasts of the Monsoon; and in all your intercourse with them, with each other, and with the world, remember that words are *things*, and that, while there is no weapon more powerful for good or evil, there is no impression so indelible, and no wound so deep and incurable as that inflicted by a word.

SIRIUS.

CELEBRATION OF THE TWENTY-FOURTH OF JULY.

(Continued from page 598.)

SPEECH OF GOVERNOR HARDING.

"Fellow Citizens,—And in that word, I mean all of you, of all ages, sexes and conditions—I am pleased at being with you to-day, and of being introduced in the agreeable manner you have just witnessed. I have desired the opportunity of looking upon such a vast concourse of the people of Utah, at one time; and, as such an occasion now presents itself, it is right and proper that I should say a few things to you.

"You have doubtless been informed before now that the President of the United States, by and with the advice and consent of the Senate, has appointed me to the office of Governor of this Territory. I have come amongst you to enter upon the discharge of the high and important duties that have devolved upon me; and while I greatly distrust my own ability, yet I cannot but hope that, with your assistance, I shall be able to discharge those duties to your satisfaction, and with strict fidelity to the Government, whose servant I am.

"If I know my own heart, I come amongst you a messenger of peace and good-will. I have no wrongs, either real or imaginary, to complain of, and no religious prejudices to overcome. (Applause.) Believing, as I do, that the Constitution of the United States secures to every citizen the right to worship God according to the dictates of his own conscience; and holding, further, that the Constitution itself is dependent for its support and maintenance on the preservation of that sacred right, it follows, as a corollary, that, under no pretext whatever, will I consent to its violation in this particular, by any official act of mine, whilst Governor of this Territory. (Tremendous applause.)

"In a Government like ours, based upon the freest exercise of conscience, religion is a matter between man and his Maker, and not between man and the Government; and for the honest exercise of duties inculcated

by his religious faith and conscience, so long as he does not infringe upon the rights of others, equally as sacred as his own, he is not responsible to any human tribunal, other than that which is found in the universal judgment of mankind. (Hear, hear.) If the right of conscience of the minority depended upon the will of the majority, then, in a Government like ours, that same minority in a future day might control the conscience of the majority of to-day, when by superior cunning and *finesse* a political canvass had been won in its favour, and thus alternately would it be in the power of either when elevated to the seat of the law-makers to impose a despotism upon the conscience of its adversary only equalled by the "Index Expurgatorius" against which the Protestant world so justly complained. (Applause.)

"It has long been a maxim and accepted as true by our people—"That it is safe to tolerate error, so long as truth is left free to combat it." Who are in error, and in what that error consists in matters of speculative theology, are questions only cognizable at the bar of Heaven. It has been the fate of propagandists of new ideas and religious dogmas, without regard to their truth or falsity, to meet with opposition, often ending in the most cruel persecution. Hoary-headed error, claiming for itself the immunity of ages, glares with jaundiced eyes upon all new ideas, which refuse to pay to it its accustomed homage. I know of no law of the human mind that makes this age an exception to the rule. Nevertheless, he who founds his ideas and theories on truth, corelate with his physical and spiritual being, and consequently in harmony with the law of nature, must ultimately succeed; whilst he who builds upon falsehood must share the fate of him who built his house upon the sand. This is not only a declaration of Divine truth, but is in accordance with all human experience. The great highway of man's civiliza-

tion and progress is strewn with the wrecks of a thousand systems—once the hopes of their founders and challenging the confidence of mankind. (Hear, hear.) But I must limit this dissertation, and will sum up in a few words what I have intended to say on this branch of the subject.

"The founders of our Constitution fully comprehended these ideas which I have so briefly glanced at, and they clothed the citizen with absolute immunity in the exercise of his rights of conscience, and threw the protecting shield of the Constitution around him, and over him, in all the diverging paths that lead the enquirer in his researches after truth in the "dim-unknown" of speculative theology.

"But I must not detain you. I leave this part of the subject, and address myself to the occasion that has called together this mighty multitude.

"On every hand I behold a miracle of labour. Fifteen years ago to-day, and your Pioneers by their heroism and devotion to a principle, consecrated this Valley to a civilization wonderful 'to the stranger within your gates,' and in the developments of which a new era will be stamped, not only on the history of our own country, but on the world. You have, indeed, 'caused the desert to blossom as the rose.' Waving fields of gold; gardens containing all that is necessary for the comfort of civilized man; 'shrubberies that a Shenstone might have envied'; orchards bending beneath the promise of most luscious fruit, now beautify the fields which your industry has filled with new life, and where but fifteen years since the genius of solitude, from yon snow-capped peak, stood marking on her rocky tablets the centuries of desolation and death that rested on these same fields, since the uphedral force of nature formed the mighty zone that separates the two oceans that wash the shores of our continent.

"Wonderful progress! Wonderful people! If you shall be content, as I doubt not you will be, to enjoy the blessings with which you are surrounded, and abide your time, and enjoy your privileges under a benign

and just Government, '*Imperium in Imperio*,' and not attempt to reverse this order of things, absolutely necessary under our form of government; and above all things, if you will act up to the line of duty, contained in that one grand article of your faith, '*We believe in being honest, true, chaste, temperate, benevolent, virtuous, and upright, and in doing good to all men*,' you cannot fail to obtain that ultimate success—(applause)—which is the greatest desideratum of your hopes. Honestly conform to the standard of your creed and faith, and, though you may for a time be 'cast down,' you cannot be destroyed—(great applause)—for the power of the Eternal One will be in your midst, though no mortal eye may behold the 'pillar of cloud and of fire.' (Applause.) As the Great Master of sculpture gathered and combined all the perfections of the human face into one Divine model, so you, in that one grand article, have bound into one golden sheaf all the Christian virtues that underlie our civilization.

"But this must suffice. I, perhaps, have said more than I ought to have said, and yet I cannot see how I could have said less. If my words shall be as kindly received by you as they have been honestly and frankly uttered by me, and we will act accordingly, my mission amongst you cannot fail of being alike profitable to you and to the Government I represent. (Hear, hear.)

"This is the hour, when your loyalty to our common country is most acceptable and grateful to the heart of every patriot. Be but content, and abide your time, and your reward will be as great as it will be certain. Duty to ourselves, to our God and our country, calls upon us to cast aside every prejudice and to rally around the Constitution and the flag of our fathers, and, if need be, to baptize them anew with our own blood. That Constitution will not perish; that flag will not trail in the dust, but they will both come out of the present fiery ordeal 'redeemed, regenerated, and disenthralled, by the genius of universal liberty and justice.'" (Great applause.)

(To be continued.)



We may travel through the world and sow it thick with friendship.

Bravo Paddy!—A gallant Irishman was examining some fruit on a garden wall, when a beautiful girl, who was one of the party, exclaimed, "Oh, sir, this pear will never come to perfection!" "Permit me then," said he, gently taking her by the hand, and walking towards the fruit, "to lead perfection to the pear!"

Can't Be Done.—A country newspaper says—"On Wednesday, we shall issue a second edition, but no first edition." This reminds us of an honest Hibernian, who called at the *Times* office the other day, with an advertisement, the price of which he was told would be nine shillings for the first time, and seven and sixpence for the second. "Faith, then," said he, "I'll have it in the second time, and not the first at all."

HISTORY OF JOSEPH SMITH.

(Continued from page 601.)

The following are the names of the martial band:—

E. P. Duzette, major,
L. W. Hancock, file major,
Dimick B. Huntington, drum major.
Elisha Everett, leader,

William Carter,	— Lyon,
Dominicus Carter,	A-toet Hale,
James W. Cummings,	Abram Day,
Joseph Richards,	L. W. Hardy,
Geo. W. Taggart,	Willard Smith,
Wm. D. Huntington,	Stephen Wilber,
Jesse Earl,	Lewis Hardy,
J. M. King,	James Leithead,
H. B. Jacobs,	J. M. Frink,
A. J. Clothier,	Eleazer King,
Sylvester Duzette,	— Sprague.

In the afternoon Elders H. C. Kimball, Lyman Wight, William Smith and wife, went by railway cars and steam-boat to Boston.

Saturday, 29.—The Legion was out all last night, expecting a mob to come.

The following extract is from a letter addressed to President Joseph Smith, from Elders L. Wight and Heber C. Kimball:—

"Philadelphia, Pa., June 19, 1844.
To my well beloved brother and fellow prisoner, President Joseph Smith—

I take this opportunity of giving you an abridged history of my transactions, together with brother H. C. Kimball, my fellow-traveller. We left Nauvoo the 21st day of May, amidst the acclamations of three cheers from the shore, 'Joseph Smith, the next President of the United States.'

We passed *smoothly* down the river; there were 165 passengers on board the boat *Osprey*. I was called upon to deliver a political address, and to show what right Joseph Smith had to the Presidential chair, which I did to the entire satisfaction of nearly all the passengers on board, not forgetting at the same time to show that the other candidates had disqualified themselves to all the right and title, by acts of meanness.

Whilst speaking of their mean acts I was frequently interrupted with loud laughing and clapping of hands, by way of approbation. A vote being taken on the Presidential question, Joseph Smith received a large majority over all the other candidates.

We reached St. Louis on the 22nd at 10 a.m. Here brothers Young and Kimball called the Church together and instructed

them spiritually and politically. We learned that the Church at St. Louis numbered nearly 700 souls.

On the 23d we left St. Louis, on board the boat *Louis Philippe*, at half-past 12 o'clock with about 200 passengers on board; many of the same that were on the *Osprey*, together with many new passengers.

There were at first some little prejudices existing, but President Brigham Young, being called upon, delivered a discourse upon the principles of our doctrine, which entirely allayed the prejudices.

Next evening brother William Smith was called upon to deliver an address, which he did in the power and demonstration of the Spirit, and we were ever afterwards looked upon as their superiors.

On the 26th we reached Cincinnati, at 6 o'clock, p.m. Elders Young and Kimball went to visit the Church in that city, whilst I changed our luggage on board the boat *Neptune* for Pittsburgh. All the passengers on board the *Louis Philippe*, being bound for Pittsburgh, came with us.

At 8 a.m. on the 27th, we held a Conference with the Elders in Cincinnati. I addressed them on the subject of polities, and perseverance in duty, and the great necessity of reform in government. I was followed by brothers Kimball and Young on the same subjects.

We then instructed them to have 2,000 copies of your views on the powers and policy of the government printed, and for the Elders to scatter them with the velocity of lightning and the voice of thunder.

I had nearly forgotten to mention an important occurrence on board of the *Louis Philippe*, with a Mr. David Guard, of Lawrenceburg, Indiana: he is worth from \$200,000 to \$300,000; he emigrated to Cincinnati, when there were but three log cabins in that place. He gave me his views on politics, which completely corresponded with yours. I then gave him two copies of your 'Views.' He was highly pleased with them, and pledged his word he would have them published in both the Lawrenceburg papers, as they were both published under his roof, and if they did not comply with so reasonable a request, they (the editors) would have to seek shelter elsewhere.

He also stated that Joseph Smith was the first man since the days of Washington and Jefferson, who had been frank and honest enough to give his views to the people before being elected; and said, that he would go

his whole length for such a man, and that if you were not elected this time, you would be the next: let this be an ensample of numerous other cases, as you know it would be too irksome to write them all, or read them.

To return to the subject, at ten o'clock this morning (the 27th,) we left for Pittsburgh with an addition of passengers. On this boat I was called upon to deliver an address showing the utility of the Book of Mormon, and the present situation of the world, which I did, and by this time we had a complete victory over both priests and people. On this boat a large majority of votes were given for yourself for President.

We arrived at Pittsburgh on the 30th at 6 p.m. Here we left President Brigham Young. Brothers William Smith, H. C. Kimball and myself left Pittsburgh on the 31st of May, at 10 o'clock, from thence by steamer, stage and railway, we passed over hills and dales, arriving at Washington city on the 2nd of June, preaching to, and throning everybody with politics that came in our way.

Thus after a journey of thirteen days we arrived in the great metropolis of the United States; which, by-the-bye, with the exception of the Pennsylvania Avenue, more resembles the *Methodist slough of despond* than anything like a decent city.

At this time, being near the close of the session, it was filled up with demagogues, jackleg lawyers and blackleg gamblers, and **EVERYTHING ELSE BUT INTELLIGENCE**. The Senators and Representatives generally rise at 8 o'clock in the morning, prepare themselves for business about 11 o'clock, commonly return at 3 and 4 in the afternoon. From 6 till 9 is the only time we could do any business whatever, hence we prepared and watched our opportunity, and did all the business we could betwixt those hours, for ten days, pleading the cause of the poor and oppressed.

We have got a petition signed, with our names attached, in behalf of the Church, asking for a remuneration for our losses, and not for our rights, or redress, for they would not receive such a petition from us. It was thought by Judge Semple, Judge Douglas, General Atchinson, and Major Hughs, that our petition would carry if it was not too late in the season. Judge Semple handed it to the chairman of the Committee on Public Lands. He said he would do the best he could for us. Gen. Atchinson is of the opinion if we could sue the State of Missouri for redress of grievances, that there was virtue enough in the State to answer our demands, 'for,' said he, '*they are ashamed of their conduct.*' Douglas and Semple are of the same opinion. Brother Kimball and myself spared no

pains during our stay at Washington: we found six members of the Church, and many attentive hearers. We purpose sending a steady, faithful Elder, who we think can build up a large Church. We found our time too limited to meet the Conferences and transact our business, to tarry longer at present, but shall return, if we find it necessary, after the Baltimore Convention; for we will never leave them, nor forsake them, nor return home, while we think there is a stone unturned, or a conscience that is not harrowed up by our continued preaching.

On the 11th instant we left Washington, and arrived at brother Saunders', Wilmington, Delaware, at 5 o'clock the same evening, distance 114 miles. We can assure you we found everything right in this place, and adjacent to it. We found about 100 members, and held two meetings with them, appointing a Conference on the 22nd and 23rd inst.

On the 13th at 2 p.m., we left this place for Philadelphia, and arrived at brother William Smith's at 5 p.m. Brother Kimball being exposed, had a slight attack of the chills and fever. Since that time we have preached alternately.

The Church here numbers nearly 200, out of which number many have commenced sickening, and were growing faint at the many false reports in circulation, fearing that the Prophet had fallen and the Twelve were in transgression, but they have since learned that the Prophet is right, and that the Twelve are with him, and they are beginning to revive; they have stood six tremendous shocks, and I think if they stand the seventh, which is to come tomorrow evening they will survive.

We shall call on them to know whether they intend to gather with the living and sustain the cause of God by the mouth of his Prophets and Apostles, or die in Philadelphia. If they should choose the latter, we shall attend to the funeral ceremonies, and leave them to rest with the dead, and we will go on our way among the living. If they should choose the former, we shall expect a glorious work in this place.

We shall leave here on the 21st for Wilmington, to attend Conference, we shall then return to this place, and from here to New York and Boston, to meet the Conferences in those cities, and so continue from place to place until we shall have accomplished the Mission appointed unto us."

About noon, General H. Swazey, of Iowa, called at Nauvoo and offered assistance to the people.

The following article from Governor Ford, was published in the *Times and Seasons*:—

TO THE PEOPLE OF THE STATE OF
ILLINOIS.

I desire to make a brief, but true statement of the recent disgraceful affair at Carthage, in regard to the Smiths, so far as circumstances have come to my knowledge.

The Smiths, Joseph and Hyrum, have been assassinated in jail, by whom it is not known, but will be ascertained. I pledged myself for their safety, and upon the assurance of that pledge they surrendered as prisoners. The Mormons surrendered the public arms in their possession, and the Nauvoo Legion submitted to the command of Captain Singleton, of Brown county, deputed for that purpose by me.

All these things were required to satisfy the old citizens of Hancock that the Mormons were peaceably disposed, and to allay jealousy and excitement in their minds.

It appears, however, that the compliance of the Mormons with every requisition made upon them, failed of that purpose. The pledge of security to the Smiths was not given upon my individual responsibility. Before I gave it, I obtained a pledge of honour by a unanimous vote from the officers and men under my command, to sustain me in performing it. If the assassination of the Smiths was committed by any portion of

these, they have added treachery to murder, and have done all they could to disgrace the State, and sully the public honour.

On the morning of the day the deed was committed, we had proposed to march the army under my command into Nauvoo. I had, however, discovered on the evening before, that nothing but utter destruction of the city would satisfy a portion of the troops; and that if we marched into the city, pretexts would not be wanting for commencing hostilities. The Mormons had done everything required, or which ought to have been required of them. Offensive operations on our part would have been as unjust and disgraceful as they would have been impolitic, in the present critical season of the year, the harvest and the crops. For these reasons I decided, in a council of officers to disband the army, except three companies, two of which were reserved as a guard for the jail.

With the other company I marched into Nauvoo, to address the inhabitants there, and tell them what they might expect in case they designedly or imprudently provoked a war. I performed this duty as I think plainly and emphatically, and then set out to return to Carthage.

(To be continued.)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 27, 1862.

PRAYER—ITS NATURE AND EFFICACY.

—o—

FEW people have any just conceptions of the power and efficacy of prayer; none know them except they who have realized them by experience. Prayer may not inaptly be called the life of the Saint. It buoys him up and strengthens him under difficulties and in the most adverse circumstances; if he droops it infuses fresh vigour into his soul; if he falters it stimulates him to renewed diligence; if he doubts it gives him increased faith; if he is weak and temptations beset him it bestows strength upon him and power to overcome—in short, it is the means by which he draws spiritual sustenance from the exhaustless stores provided by our Heavenly Father for his faithful children.

To adduce instances of the efficacy of prayer, from the many recorded in sacred writings, would be useless unless the nature of prayer was first understood. Then, the example of those who had thus wrestled with God, and had thereby obtained blessings could be followed to advantage. It is not mere lip-service—not the repetition of certain forms of words, or the asking for something in so many phrases without the whole soul being engaged in it, that will secure the desired blessings. An Apostle of old said, "Ye ask and ye receive not, because ye ask

"amiss," and the same might be applied to thousands of those who utter prayers now, with equal force and applicability. Many in the world pray, or offer up petitions to the Being they profess to worship, and their prayers are unanswered because they ask not aright. If their prayers, in many instances, were heard and answered, such as where the chaplains of contending hosts pray for victory over, and the destruction of their enemies, the Lord would utterly destroy them from off the face of the earth. But they ask ignorantly, blindly, and their prayers are unheeded; they are left to work out their own destruction.

With some of the Saints, it is to be feared, prayer is measurably neglected; with many it has become more or less a matter of form. The same blessings are asked for in the same words so often that it is questionable whether they are not uttered without that deep abiding faith, that full sense of thought and ardent desire necessary to secure their realization. Many trivial circumstances may be used as excuses for neglecting it in the family circle and in private, which ought not to be permitted for a moment to stand between man and his Creator in the close communion of prayer. Those who understand their callings as Saints will not neglect to seek constant sustenance by this means. The man or woman who prays, whose heart is earnestly engaged in it, who breathes forth no petition to Heaven but what the Spirit dictates and the entire being feels the importance of, will not fail to be blessed in the things sought for. Such petitions will be accompanied by faith, strong and abiding. The Saint who desires to gain strength to overcome a weakness, will not rise from prayer and go forth to yield to that weakness. Such a thing might be done after uttering certain words in the form of a petition without the whole man being influenced by them, but that is not prayer; and he who breathes forth a burning desire which is within his heart, calls into active life a power within himself which, aided by the Spirit of God, shall enable him to overcome. If we sincerely and with our whole hearts seek for power from God to rise superior to the evils around us, and to govern ourselves in obedience to the laws of righteousness, we will as earnestly strive to live in accordance with our petitions, and as our faith is perfected by our works, so will our prayers find an answer in the increased power of God resting upon us, aiding our efforts to secure the blessings sought. If the Saints seek earnestly to be saved from the calamities coming upon the nations, the very feeling which prompts them to seek aid from God will impel them to use every exertion in their power to accomplish the desired end, and God will recognize and own their prayers and efforts, and will open up their way under strange and peculiar circumstances. So with every blessing sought; God will recognize the prayer of faith and verify all his promises.

It is not many words which have power to draw down the blessings of Heaven. Some people seem as if they desired to exhaust Heaven of all its blessings by the first prayer. They ask for all they want, all they can think of which they ever desire to obtain, and many things they can never expect to want, repeating and re-repeating in different words the same things. Jesus cautioned his disciples against this, and instructed them how to pray that they might obtain the desired blessings. The few sentences known as "The Lord's Prayer" are sublime in their simplicity. As a prayer it is at once simple, comprehensive, and brief. It might well be imitated by all Saints in these particulars, and it teaches that we should sincerely ask in plainness and simplicity from our Heavenly Father those things we need, which he knows of before we ask for them.

Family prayer should not be neglected. Children seeing their parents thus

engaged will gradually imbibe the spirit of it, and it will be to them a source of increasing power and strength as years increase upon them, as it is a source of power and blessing to their parents. But, while public and family prayer should not be neglected, secret prayer must be indulged in by all who seek much power before the Lord; it brings secret strength. It is there the whole soul can be poured forth, and aid be obtained for triumphantly meeting the influences which surround us in the outer world.

In times past the blessings of God have been called down by prayer, and his power has been manifested in answer to it, in many instances in a miraculous manner. Death has been stayed, and the sick healed; the manifestations of his Spirit have been poured out upon his people, the elements have been controlled, and the wrath of man has been made to praise Him. And in these days of trial and suffering to the nations, if the Saints will cling close to God in prayer, and exercise mighty faith before him, they shall continue to grow in the knowledge of the truth and be preserved from the impending desolations.

NOTICE TO BOOK AGENTS.—We would inform our Book Agents and others, that we have no more Hymn Books for sale. We intend publishing a new edition as soon as circumstances will permit, of which a timely notice will appear previous to its issue. We would also remind them that we have still on hand, for sale, copies of nearly all the standard works published by the Church.

THE NECESSITY OF THE HOLY GHOST.

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BY ELDER SEPTIMUS SEARS.

If we reflect for a short time on the condition of the world and those who inhabit it, and examine minutely the spirit by which they are governed, we shall undoubtedly see the necessity which exists for our enjoying some superior power, spirit, or influence, to that which they possess, and which dictates most of their words and actions. In the first place, we see individuals taking the prophecies of inspired men and professing to interpret or spiritualize them; the consequence of which is, their ideas concerning the meaning of them are totally at variance with the construction intended to be put upon them by their writers. This state of things has not only caused a great deal of unpleasantness in ages that are past, but is also creating a vast amount of confusion at the present time, many thinking they are entitled to place what construction they please upon the sayings of the servants of God; consequently there are almost as many opinions as individuals, and their opinions differ almost as much as light

differs from darkness. Now, in this state of spiritual darkness, what is the individual to do who is seeking after truth, and wishes to walk in the same path that Jesus Christ and all holy men of God have walked in? If he feels like embracing the Gospel of Jesus, he knows not, out of the many religions that are extant, which one is recognised by the Almighty, for he hears them all saying, "Lo here is Christ," at the same time he is fully satisfied that there is only one way by which the human family can be exalted into the presence of God their Heavenly Father.

The Apostle Peter makes use of the following language:—"Knowing this first, that no prophecy of the Scripture is of any private interpretation; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved upon by the Holy Ghost." If we admit that Peter told the truth, it is obvious that men are not authorized by God or influenced by his Spirit to destroy the meaning of the prophecies contained in that sacred

book, the Bible, and substitute for them the doctrines of modern Divines. That the Prophets were inspired by God, and invested with his Spirit to write the prophecies contained in the Bible, is a matter none will dispute; then it reasonably follows that to understand them we must be actuated by the same Spirit as that under which they were written.

If we view humanity in another form, we see man deceiving his fellow-man. Instead of that love and unity which should exist amongst the grand family of man, strife and disunion prevail to a great extent, until all confidence between man and man is lost. This cannot be the effects of the Holy Ghost, for it always creates feelings of love in the hearts of those who profess it, hence, all that is of a different character is the result of the promptings of some inferior power. It would be well for us to look at the conduct of Jesus Christ as it is represented in the New Testament. We there learn that Jesus was filled with the Holy Ghost, and that this power increased upon him continually. By it he went forth and preached repentance and offered salvation to a sin-cursed and fallen generation, his whole object being to bless the children of men. He healed the sick, gave sight to the blind, speech to the dumb, hearing to the deaf, cast out devils, returned good for evil, love for hatred, and even when his enemies had caused him to suffer to the extreme, he is heard to say, "Father forgive them for they know not what they do." It appears when every thing else had failed, the Holy Ghost was a comforter unto him and gave him power to bear all which they in their ignorance inflicted upon him.

The question might arise—Were there any people upon the earth after the departure of the Saviour who were entitled to the Holy Ghost, or was he the only person who could enjoy it and claim its aid? It is evident, from his own words, that his disciples were entitled to it, for, in addressing them, he made use of the following words:—"But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses of me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Now, we find, after the Holy Ghost came upon the Apostles, they spake in new tongues,

so that every man who had come up and heard the Apostles speak, heard the Gospel in his own native tongue. The consequence of this was, they were pricked to their hearts, and said unto Peter and the rest of the Apostles, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost, for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." It appears, from the above quotation, that this gift was not confined to Jesus and his Apostles alone, but was designed to be boundless in its application, for Peter informs us that it was for all that are afar off, even as many as the Lord our God shall call—that is, to all, on conditions of obedience.

Now, a man who professes to be a preacher of righteousness needs the Spirit of God, in the first place, to guide him into all truth, that he may know what to teach the people. In the second place, he needs it to inform him of things yet to come, that he may forewarn his hearers of approaching danger. When the Lord raised up Noah to warn the people he had the Holy Ghost for his guide, and by following its dictates he was led to believe the words of the Almighty concerning the flood, and he looked for a literal fulfilment of the same. He went forth, and delivered the message of God to the inhabitants of the earth; at the same time he prepared the ark as a place of safety for those who would receive his testimony; but there were some in those days, as there are in these, who would not listen to the warning voice of the servants of God, but treated him and the message which he bore with contempt, and would not for a moment entertain the idea that God was going to destroy the inhabitants of the earth with a flood. Regardless of the opposition which he (Noah) had to contend with, he went forward and built the ark, and secured for himself and family a temporal and spiritual salvation; while those who were so well versed in spiritualizing were destroyed by the flood. Then, again, when the Lord commanded him to flee from Sodom and Gomorrah,

he not possessed a measure of the Holy Ghost he would probably have staid, and thereby shared with the wicked the judgments of the Almighty; but, being animated with this Divine influence, he was prompted to listen to the command of the Almighty, and by that means was enabled to preserve himself from the same fate as those who were destroyed. And in a number of instances we see that by listening to the promptings of the Holy Ghost, not only single individuals, but whole communities, have been saved from death and destruction. Then, if the possession of that Spirit enabled those who lived in ancient days to secure unto themselves a temporal and spiritual salvation, so, in like man-

ner, the possession of it in these latter days will prompt those who enjoy it to give heed to the warning voice of God's servants, and by giving heed they will see the necessity of adopting such measures as shall secure to them not only temporal, but also a spiritual salvation. It is this Spirit which, through obedience, will enlighten every man; and if its promptings and teachings are listened to and followed, it will lead men and women to repentance, inspiring their hearts with that degree of faith necessary to enable them to receive and embrace the Gospel, and will testify to them of the truth of the message which the servants of the Lord may deliver to them.

C O R R E S P O N D E N C E .

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ENGLAND.

BRISTOL CONFERENCE.

Bristol, August 21st, 1862.

President Cannon,

Dear Brother,—Permit me, after so long a silence, to make you acquainted with the state and condition of the work of God in this Conference; but, in the first place, allow me to congratulate you on your safe return to this country.

I have been very sick indeed, and confined to my room, but I am now fast recovering, thank God. General good health prevails all through this Conference; and, when I consider the state of trade and other circumstances that surround us, I can say I never saw the feeling better than at present, and I never felt better in my ministerial labours than at the present. The Lord has greatly blessed us, and his care for the Saints is visible to all; for he opens the way for them to get employment, while so many are nearly or altogether out of work.

I am happy to say that, as a Conference, we are nearly out of debt, every branch in the Conference being free from debt but one; this makes us all feel well, and the Saints are manifesting praiseworthy exertions to effect their emigration next spring; so that, from present indications, I judge a larger number will leave this Confer-

ence next spring than has ever left any previous season.

Not only in temporal things has the Lord blessed us, but his Spirit is greatly enjoyed in our meetings, and his power manifested when the Priesthood administer in the ordinances of the Gospel; in fact, so instantaneously has the Lord healed the sick (both young and old), after the brethren have administered to them, that, in many instances, has appeared quite miraculous, which greatly helps to increase the faith and confidence of the Saints. Yet, with all these things, and the force of truth, as well as the zealous labours of the Priesthood, both within doors and in the open air, our baptisms are but few, when compared with years past. Still, we are adding a few to the Church even now and then. But it seems that the minds of the people have become so deadened, that they have no relish for the truth. Years ago, if a person after hearing the Gospel would admit its truths and could see the consistency of its ordinances, they were willing to obey them at once; but now the people hear the Elders preach, and at the close admit that what they have heard is true, yet go away quite unconcerned, as though the truth could not fasten itself upon their hearts or minds at all; so that it appears to me the people are becoming more and more dead to the future welfare, and it will require the

HULL CONFERENCE.

Hull, Sept. 7, 1862.

Editor of the Star,

Dear Sir.—A few lines from this part of the mission, I trust, will not be unwelcome. On the evening of the 1st instant, President Cannon arrived in Hull. Early in the afternoon of the same day we were also favoured with a visit from Patriarch John Smith (recently from Salt Lake City, and on his way to Denmark) and Elder S. H. B. Smith.

In the evening a few of us accepted the kind hospitality offered us at the residence of Mr. Greenside, where we were favoured with a little music, from the piano, by Sister M. A. Cook, a lady who, strange to relate, successfully made her *escape* from the alleged tyranny of the Utonians in the spring of 1861. I learn, however, from her own lips, that after a visit of one or two years with her parents and friends in her native country, she will return, with reluctance, to the sheepfold of Christ, being willing, according to the requirements of the Saviour, to forsake parents and country, home and friends, to follow him.

In the evening, a special meeting having been called, the Saints assembled at our meeting room, in order to hear the counsels and instructions of the President of the Mission and the Elders present. The meeting having been opened by singing and prayer, by request of President Cannon, I made a few opening and introductory remarks, after which Elders S. H. B., J. F., and John Smith addressed the audience, expressing their satisfaction in meeting with the Saints, and in bearing testimony to the truth. President Cannon then rose, and delivered a discourse of some three-quarters of an hour in length, giving much valuable counsel and instruction to the Saints. He dwelt at some length on the cheering and peaceful condition of the Saints, compared to the unsettled, gloomy, and warlike aspect of the nations, speaking more pointedly in reference to the United States, who had driven a peaceable and law-abiding people from their midst because of their religious belief. The Spirit of God was richly enjoyed by the speakers and Saints throughout

the testimonies of the Lord to awaken them, which he has promised shall follow the testimonies of his servants, such as wars, earthquakes, famines, pestilences, distress of nations, with lightnings, thunders, tempests, and great destruction; and although these things begin to make their appearance and to cast their shadows before, the people are blind and see them not, while the Saints who are discerning the signs of the times can see them, and feel to do as Jesus instructed his Saints, when speaking in relation to the signs of the last days and those that should precede his second coming, to lift up their heads and rejoice for their redemption draweth nigh; for surely in the language of the Apostle Paul, our redemption draweth nearer than when we first began. This can readily be discovered from the growing greatness and increased power of the kingdom, particularly when compared with the declining state of the nations; for if union is power and strength, division is weakness, and we have only to look to Zion for the former and to the world for the latter. If there is any union among them it is in opposing the truth, in this as well as other lands, and I think, truly, if their energies and perseverance were in favour of a good cause it would be praiseworthy; but, with us, as it always has been with the Saints of God, the Lord has caused the wrath of the wicked to praise him, by turning that which they have designed for our evil and injury to our benefit, and the promotion of his cause; for when they have succeeded in getting our brethren and sisters out of their situations by telling their employers that their servants were "Mormons," they invariably have obtained better situations with more pay; and, although it requires a considerable amount of patience and wisdom to get along with the outside influences we have to contend with in order to have things more comparatively smooth, yet, we feel well and alive to the interests of the work of God and to our getting away to Zion.

Ever praying for the increasing prosperity of the work of God,

I remain your fellow-labourer in the truth,

GEORGE HALLIDAY.

the meeting, and I felt convinced that even the few strangers present could not help but feel its hallowing influence.

The work in this part of the vineyard I feel justified in representing favourably. The Priesthood are united with me in the great work we are engaged in. The Saints also, with but few exceptions, feel to enjoy the spirit of their religion. Our outdoor meetings, as a general thing, are well attended by strangers, who pay good attention to the testimonies we bear, but are slow to receive and embrace the truth, no matter how clearly it is proven from the Scriptures and portrayed before them. How strange that men—the noblest workmanship of the Deity—professing to believe in the Holy Scriptures should turn away from the truth, and forbid it a resting-place in their hearts! However, the Gospel of the Son of God shall be preached by the Elders of Israel, leaving the issue in the hands of God, who has promised to reward all men according to their works.

I rejoice continually in the blessings of the Gospel, and desire, with all the ability that God will give me, to herald forth the same, that all who will may partake of the living waters, and become heirs of salvation in our Father's kingdom. The Gospel trumpet is now sounding among the nations. The light of revelation and truth is bursting forth from the mountains, encouraging all Saints and lovers of truth, and lighting up their faith: while, on the other hand, men's hearts are failing them, and the nations begin to totter and tremble. May the light which has come into the world become a flame, and continue to increase in magnitude until the Saints are purified and redeemed, the earth cleansed from sin, and the wicked consumed, in fulfilment of the words of Isaiah, where he says—"The inhabitants of the earth are burned and few men left."

I remain, as ever, your brother in the Gospel,

PARLEY P. PRATT.

SUMMARY OF NEWS.

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 AMERICA.—General Pope has been relieved from the command in Virginia, and is assigned the command in the north-west. Nearly all the Confederates had withdrawn from the front of Washington. The Confederates, 5000 strong, had crossed the Potowmack at point of Rocks, and occupied Frederick City, Maryland. They promised the people protection to private property, and were enthusiastically received by the Secessionist inhabitants. The Unionists had left Frederick. Latest reports say that Jackson is at Frederick City with 40,000 men. It was reported that the Confederates proposed to destroy the Western Central Pennsylvanian Railway, and operate upon Pennsylvania, having ulterior designs upon Washington and Baltimore. The Governor of Pennsylvania had forwarded large bodies of troops to the entrance of Cumberland Valley to resist the invasion. The Confederate pickets extend from Frederick City seven miles towards Hagerstown. Large bodies of Federal troops were brought from Washington to the Upper Potomac. The Confederate movements in Frederick City have cut off reinforcements to Federal troops at Martinsburg and Harper's Ferry. Four hundred Confederates attacked Martinsburg, but were repulsed by the Federals. The Confederate General Bragg was marching on Nashville. The Federal General Buell had ordered the evacuation of Nashville. Great excitement prevailed at Fort Monroe. The Confederate ram *Merrimac No. 2* had been seen below Fort Darling, coming towards Newport. New arrangements were made to receive her. The Governor of Indiana had ordered all citizens between 19 and 45 residing in the Border counties to organize themselves into military companies to repel invasion. The Federal Government is supplied with arms. Another English steamer has been captured off Charleston.

ITALY.—The authorities of Naples and Sicily continue, during the present state of the siege, to rid the country of the Bourbon partisans. Some Pontifical Carabiniers have carried off the Italian flag hoisted by the railway workmen on

the confines of the Italian territory. Commandant Ceprano demanded satisfaction from the Roman Government. General Montebello caused the restitution of the flag. The *Presse* of Vienna has an article respecting Garibaldi's state, stating that one of the first surgeons of the day to whom Garibaldi's medical attendants had applied for information respecting the nature of one of his wounds, had declared it to be most serious, and that should the General escape amputation, he will be lamed for life, and subject to frequent attacks of pain.

AUSTRIA.—The Vienna correspondent of the *Times* says—"Preparations are being made for a great reduction in the Austro-Italian army. The artillery will be placed on a peace footing. Each of the companies belonging to the first two battalions will be mere skeletons. The cavalry also will be greatly reduced."

PRUSSIA.—The *National Zeitung* says—"A report is current in the Chamber of Deputies that the Minister of Finance had tendered his resignation. It is asserted that the Minister of War has likewise tendered his resignation, but that it has not yet been accepted. A Ministerial crisis is generally believed to exist."

MONTENEGRO.—The Prince of Montenegro has accepted propositions for peace from the Porte.

VARIETIES.

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The discontented man finds no easy chair.

When the heart prompts us to listen, how fine is the ear.

We should never regret the benefits we have conferred, nor forget the favours received.

If you pursue good with labour, the labour passes away and the good remains.

If you pursue pleasure with evil, the pleasure passes away and the evil remains,

Labour rids us of three great evils—poverty, vice and *ennui*.

LOGICAL.—It is said that the reason why the Irish make better sailors than the Welsh is because they prefer a shamrock to a leak.

A SLIGHT MISTAKE.—“Biddy,” said a lady, “I wish you would step over and see how old Mrs. Jones is this morning.” In a few minutes Biddy returned with the information that Mrs. Jones was just seventy-two years, seven months, and two days old.

WOULD INJURE THE CHURCH.—Two lawyers in Lowell, returning from court one day, said to the other, “I’ve a notion to join Mr.—’s church; been debating the matter for some time. What do you think of it?” “Wouldn’t do it.” “Well, why?” “Because, it would do you no possible good, while it would be a very great injury to the church.”

THE SIMPLE FAITH OF A CHILD.—“In one of the narrow streets near the Marche St. Honore,” says the *Union*, “resides a poor working family who have been lately abounding under great distress. The wife has been for some time ill, and the husband as just met with an accident which has prevented him from following his usual occupation, so that his family of five children often suffered from hunger. Among the children was a little intelligent girl who every day attended the charity school, but who has been lately obliged to stop at home to attend as best she could to her little brothers. She had been taught at school that those in distress ought to address themselves to God, and the idea entered her mind that if she sent a letter to God, relief would follow. She therefore got pen, ink and paper, and wrote the letter asking for health for her parents and read for herself and brothers. Thinking the poor box which she had seen in the church of Saint Roch was the letter-box of God, she took an opportunity of stealing quietly out of the room and running off to the church. While looking round to see that no one was near, an elderly lady noticed her movements, and thinking she was at some mischief stopped her and enquired what she was doing. After some hesitation, the child confessed the object of her visit to the church, and showed the letter. The lady took it and promised the child that she would take care that it should reach its destination, asking at the same time to what address the answer must be sent, which the child gave and returned home with a light heart. On the following morning, on opening the door of the room, she found a large basket filled with different articles of wearing apparel, sugar, money, &c., the whole packed up with a direction card on which was written ‘*Reponse du bon Dieu.*’ Some hours after a medical man also came to give advice.”